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WESTERN LUMINARY.

LEXINGTON, SEPTEMBER 7, 1831.

For the Western Luminary.

CLASSICAL LITERATURE--NO. 1.

Mr. Editor—The most careless observer can hardly fail of being sensible that in these United States, if no where else, a deeper and more general interest is manifested on the subject of education at the present day, than has been witnessed at any former period; and that this interest is increasing from year to year, is equally manifest,—scarcely a periodical reaches us from any part of our land, which does bring intelligence of some new literary institution, or of some new association formed for the purpose of promoting and extending the benefits of education as far and as widely as possible. We rejoice in all this—"yea and will rejoice" —because we know that the public mind *must* wake to the importance of this subject, before there can be any thing like a general diffusion of that degree of knowledge which we know to be indispensable to the safety and happiness of our nation —and because we see in it the evidence that the heaven-directed hand of christian cultivation is moving. Nor are we at all surprised or alarmed that, among other subjects, connected with the cause of education, that of the heathen authors should have been freely discussed. We believe that this discussion has already resulted in some important and beneficial changes in the preparation of elementary books, and the selections from the Greek and Roman Classics which have been introduced into the best of our schools and colleges. With regard to the method of teaching those languages also, we have no doubt that many important improvements have resulted from the same cause. It is likewise gratifying to discover that the most active friends of education in our own country, are generally disposed to recommend the study of the Bible as of paramount importance and authority in all our literary institutions.

But the best friends of a good cause are not always the most happy in the choice of their arguments for the support of it. And we think that those good men whose object is to promote the study of the sacred scriptures, are peculiarly unfortunate when they attempt to do this by the use of those arguments which, if generally believed and adopted, would bring about a total neglect of the study of Classical literature.

Our object, Mr. Editor, is not to invite controversy. We believe that few of your readers will be disposed to call in question the correctness of what we wish mainly to contend for on the subject named at the head of this article. On a subject so extensive our remarks must of course be partial and restricted. On such a subject, moreover, and at this period of time, nothing new will be attempted. To do what others have done before us—to contribute our mite towards sustaining and perpetuating that method of mental training which has been recommended and ratified by the wisdom and experience of a long series of ages—this is the only novelty, either theoretic or practical which we ever expect to exhibit on the subject of Classical literature.

Whether indeed the best method of teaching, or studying the Greek and Roman classics, has ever yet been discovered, I shall not now attempt to decide. One thing is certain, that such a method, if discovered, has been put in practice in our own country to a very limited extent.

For several years, however, the cause has evidently been gaining ground. In proportion as the subject of education has awakened an interest in the community, classical learning has been more extensively appreciated and is daily acquiring credit, not only in the Atlantic States, but throughout the spacious valley of the West. Perhaps, therefore, it may be thought needless to invite the attention of the public to the *importance* of this subject any more.

To omit this, however, would be taking too much for granted. It would be to suppose that all who are disposed to lend their aid to the support of classical schools, or to have their children instructed where so large a proportion of their time is required to be devoted to these studies, are perfectly satisfied with such a course. But they are not. Many have objected to it, and among these are some of the most active and zealous friends of education.

To answer, or even to mention all the objections that are made to a thorough course of classical instruction or to such a course as is required in the best of our schools and colleges, will not now be attempted. I have often thought that a simple statement of *facts*, if faithfully selected, would do no more to set this subject in its proper light, than all the arguments which have ever been adduced on either side of the question. If it be granted that the proper object of education is to fit those who receive it for usefulness and happiness, and secure the present and future well-being of the human family, then, the obvious question is how far that object *has* been promoted, by the cultivation of classic learning in days that are past—what does experience testify?

We can judge very little, perhaps nothing correctly on this subject from mere theory. We are unable to tell *how* it is, that the mind is so much improved by the course we would recommend. It seems to be one of those undeniable *facts* which we readily perceive, but cannot so readily analyze: and to try whether some other course, entirely different, were preferable, would certainly be a very hazardous experiment. For should such a course prove unsuccessful, there would be no remedy, the budding spring of youth is past, the golden opportunity is gone and irrecoverable.

But has the experiment never yet been made? Is the public now, for the first time, called upon to decide this matter? Is the whole history of literature and of religion, which some able writers on this subject seem entirely to have disregarded—is this to have no weight in our decision? But perhaps this testimony itself, will also be held as disputed ground:—Look back, then, to the days, to the years and centuries that preceded the protestant reformation. Then it was that the experiment just mentioned, was made, and made effectually. Then it was that the Greek and Roman classics, those magnificent monuments of human intellect and genius, were first treated with neglect and disdain, and then swept away, or rather engulphed in the deep, dark, dreary abyss of ignorance and bigotry: where—

"In the lowest deep a lower deep,
Still threatening to devour was opened wide."

Here and there a solitary monk, on whose mind the love of letters had not entirely lost its hold, in the lonely recesses of his cloister, gave some partial and precarious refuge to that forlorn and banished exile, classic learning. But when the anchorite came abroad, he must keep his lettered lore fast locked in his own breast, for if a single ray of light chanced to escape from its concealment, it was done at the peril of his life. Yet he had one chance for escape. If he could be made the tool of some designing knave, who stood high in the holy councils, he would probably be admitted as an associate, and might even purchase for his name an enrolment in the calendar. And it was a matter of perfect indifference, so far as the subject of literature was concerned, whether he was pronounced a heretic or a saint; for as to any subsequent influence which he might exert upon society by means of his learning, the result would be the same, whether he was burnt or canonized. These were the *dark ages*. Whatever of learning existed in all those regions where literature and the arts had once reigned in all their glory, was now driven into concealment, and the human intellect itself was left to droop and wither under the paralyzing sceptre of an all-pervading insatiate hierarchy. These were the *dark* ages, when one man could speak, and his voice be more heeded than the voice of God; could command, and bring whole kingdoms to worship at his foot-stool; could frown, and spread paleness and trembling throughout all the principalities and powers of Christendom. One man could do all this, and he a bigot and a debauchee on a papal throne.

Now it is to no purpose to reply to this, as some have done, by saying that the degradation of the human mind, and all the abominations of the reign of Popery, were brought about by the the darkness of the times. Why not say (for the meaning would be exactly the same) that the darkness brought about the darkness! The times indeed *were* dark—dark and dreary as the shades of Erebus. But *how did they become so?* This is the question to be settled; and we say it is a matter of *fact* and not of theory or speculation, that it was the neglect of literature that made the times; and knowing this fact we can easily explain the manner and the process.

J. J. P.

RULING ELDERS ABSOLUTELY NECESSARY IN THE CHURCH.

Now, all serious, impartial readers of the Bible believe, that, besides the preaching of the gospel, and the administration of the sacraments, there is very much to be done for promoting the order, purity and edification of the Church, by the maintenance of a scriptural Discipline. They believe that the best interest of every ecclesiastical community requires, that there be a constant and faithful *inspection* of all the members and families of the Church; that the negligent be admonished; that wanderers be reclaimed; that scandals be removed; that irregularities be corrected; that differences be reconciled; and every proper measure adopted to bind the whole body together by ties of Christian purity and charity. They consider it as vitally important that there be added to the labors of the pulpit, those of teaching 'from house to house,' visiting the sick, conversing with serious inquirers, catechising children, learning as far as possible the character and state of every member, even the poorest and most obscure, of the flock, and endeavoring, by all scriptural means, to promote the knowledge, holiness, comfort and spiritual welfare of every individual. They believe, in fine, that none ought to be *admitted* to the communion of the Church, without a careful examination in reference to their knowledge, orthodoxy, good moral character, and hopeful piety; that none ought to be permitted to *remain* in the bosom of the Church, without maintaining, in some tolerable degree, a character proper for professing Christians; that none ought to be *suspended* from the enjoyment of Church privileges but after a fair trial; and that none should be finally excommunicated from the covenanted family of Christ, without the most patient inquiry, and every suitable effort to bring them to repentance and reformation.

It is no doubt true, that the very suggestion of the necessity and importance of *discipline* in the Church is odious to many who bear the Christian name. The worldly and careless portion of every Church consider the interposition of ecclesiastical inspection and authority in reference to the lives and conversations of its members, as officious and offensive meddling with private concerns. They would much rather retain their external standing, as professors of religion, and at the same time, pursue their unhallowed pleasures without control. They never wish to see a minister, as such, but in the pulpit; or any Church officer in any other place than his seat in the sanctuary. To *such* persons, the entire absence of the class of officers for which we are pleading, together with the exercise of all their appropriate functions, would be matter rather of *felicitation* than *regret*. Hence the violent opposition made to the introduction of Ruling Elders into the Church of Geneva, by the worldly and licentious part of her members. And hence the insuperable repugnance to the establishment of sound and scriptural discipline, manifested so repeatedly, and to this day, by some of the largest national Churches of Europe.

But I need not say to those who take their views of the Christian Church, and its real prosperity, from the Bible, and from the best experience, that enlightened and faithful discipline is, not only *important*, but absolutely *essential* to the purity and edification of the body of Christ. It ought to be regarded as one of the most precious means of grace, by which offenders are humbled, softened, and brought to repentance; the church purged of unworthy members; offences removed; the honor of Christ promoted; real Christians stimulated and improved in their spiritual course; faithful testimony borne against error and crime; and the professing family of Christ made to appear holy and beautiful in the view of the world. Without wholesome discipline, for removing offences, and excluding the corrupt and profane, there may be an *assembly;* but there cannot be a *Church*. The truth is, the exercise of a faithful watch and care over the purity of each other in doctrine, worship, and life, is one of the principal purposes for which the Christian Church was established, and on account of which it is highly prized by every enlightened believer. And I have no doubt it may be safely affirmed, that a large part of all that is holy in the Church, at the present day, either in faith or practice, may be ascribed, under God, as much to sound ecclesiastical discipline, as the faithful preaching of the Gospel.—*Dr. Miller.*

From the S. S. Journal.

"MY RECOMMENDATIONS."

When a man goes into a strange place, and desires to make friends or obtain favors, it is usual for him to apply to those who know him, and whose opinion of him will be likely to influence those among whom he is about to show himself, for what are called *letters of introduction*, or *recommendations*, in other words, *certificates of good character.*

This course is more especially necessary when the individual's character has suffered any reproach justly or unjustly; and, if possible, the letters or certificates should apply to this very point. As it is impossible, however, to know just what class of persons one may have to meet, nor just what letters would have the most influence, it has become customary to give *references*, that is, to name some person to whom individuals who may be concerned can apply for information as to the character and standing of the person desiring the confidence and favor of the community.

When the claims of the *American Sunday School Union* are presented to some portions of our fellow-citizens, where they are not fully understood, they are often resisted or suspected. The enemies of Sunday Schools, under some imposing name have been there in person or in type, and prejudiced the minds of the people, and the very suggestion of a Sunday school effort is associated with a scheme to get money, or some contrivance of a bigoted and fanatical priesthood; and even if the thing itself is well enough, still they say "*there is death in the pot;* depend upon it, these men who go about to establish Sunday schools are either rogues, or drones, or dupes, and no good will come of their doings; and some go so far as to say, that there is a wicked and traitorous conspiracy on foot to destroy the liberties of the people, by bringing about a union of church and state."

Now, as we want to stand well with every one of our fellow-citizens, and as they may not live to receive, nor we to give, those direct evidences of our good standing and honest purposes in any other form but this, we are about to take the liberty of making some *references.*

Before doing this, however, we will briefly state what we pretend to be and to do, and then there will be some definite character given to the reference.

Object and terms of Instruction.

The professed design, then, of the American Sunday School Union is to establish a Sunday School wherever there is a population.

The board of managers or directors embraces the following denominations of Christians: Baptists, Episcopalians, Methodists, Presbyterians, Moravians, Dutch Reformed, Congregationalists, Lutherans, German Reformed, and Friends.

The constitution provides that the officers and managers shall be LAYMEN.

The mechanical work of the Society, paper-making, stereotyping, engraving, printing, binding, &c. is all done by contract. The Society owns neither types, presses, or tools of trade, and is only responsible for using the best endeavors to get its work done well, and at a fair price.

All the time and services of the Board of Managers are bestowed gratuitously.—The Corresponding Secretary, and the Editor of the Society's publications are the only officers of the Society who receive any emolument of any kind.

All the books of the Society are published under the direction of a committee, consisting of eight members, from at least four different denominations of Christians, and not more than two members from any one denomination; and no book can be published to which any member of the committee shall object.

The schools are designed to instruct all who are willing to learn in them—old and young, high and low, rich and poor.

The *course of instruction* is—reading, understanding, believing and obeying the Bible.

The terms are—willingness to attend and learn. ☞There are no charges of any kind.

A circulating library is attached to most of the schools, composed of books of a moral and religious character, and suitable for children's reading. We are responsible only for the character of such as have "Revised by the Committee of Publication," and the imprint, "American Sunday School Union," on the title page. These books are circulated by the children through the families to which they belong, and thus every person so disposed may examine them for himself. The use of the library is gratuitous.

To avoid every interference with denominational opinions and local prejudices, every school is left to its own choice as to the mode of organization, as to the connexion of itself with any society or union, and if any, with what one, and as to the mode of instruction which shall be pursued.

References.

The following gentlemen will give all desired information concerning the general principles of the society, and if particular information is required on any particular point, they will obtain it for the inquirer, at once, by correspondence.

In the New-England States.—Hon. Heman Lincoln, Rev. Lyman Beecher, D. D. Boston, Mass. Hon. Lewis Strong, Mr. David S. Whitney, Northampton, Mass. Hon. Elijah Paine, Williamstown, Vt. Hon. Nicholas Brown, Rev. Francis Wayland, D. D. Providence, R. I. Thomas Adams, Esq. Maine. Hon. John Vose, Pembroke, N. H. Rev. Jonathan Clement, Chester, N. H.

In New-York.—Rev. Dr. Milnor, Mr. Arthur Tappan, Dr. D. M. Reese, New-York; Gerrit Smith, Esq. Peterborough; William Jay, Esq. Bedford; Rev. Ezra Fiske, D. D. Goshen.

In New-Jersey.—Hon. Theodore Frelinghuysen, Newark; Mr. Richard Duryee, New-Brunswick.

In Pennsylvania.—Hon. John Sergeant, Mr. Alexander Henry, Charles Chauncy, Esq. Mr. Joseph L. Inglis, Mr. Wm. H. Richards, Rev. G. G. Cookman, Mr. Paul Beck, Jr.

In Deleware.—Hon. Willard Hall, Wilmington, Hon. Isaac Davis, Smyrna.

In Maryland.—Hon. William Wirt, Baltimore.

In Virginia.—Chief Justice Marshall, Richmond.

In North-Carolina.—Hon. Henry Potter, Fayetteville.

In South-Carolina.—Mr. Thomas Fleming, T. S. Grimke, Esq. Charleston.

In Georgia.—Mr. George W. Coe, Savannah, T. Cummin s, Esq. Augusta.

In Alabama.—Hon. Gabriel Moore, Tuscaloosa.

In Mississippi.—Mr. John Henderson, Natchez.

In Louisiana.—Mr. Alfred Hennen, New-Orleans.

In Tennessee.—Hon. Felix Grundy, Nashville.

In Kentucky.—John Tilford, Esq. Lexington; Hon. Charles L. Wickliffe, Bardstown.

In Ohio.—Hon. John M'Lean, Cincinnati; Hon. Elisha Whittlesy, Canfield.

In Indiana.—Hon. Jesse P. Holman, Aurora.

In Illinois—Hon. James Hall, Rev. Theron Baldwin, Vandalia.

In Missouri.—Mr. Shackford, Rev. Wm. S. Potts, St. Louis.

In District of Columbia.—Francis S. Key, Esq. Georgetown.

Reference may also be made to the following published pamphlets, which may be had gratuitously on application at the Depository, 146, Chestnut Street, Philadelphia:

Dr. Alexander's Suggestions.
Professor Schmucker's Plea.
Dr. Wayland's Annual Sermon.
Dr. Humphrey's Annual Sermon.
Speeches of Hon. Felix Grundy, Daniel Webster, and others, at the meeting in Washington City.
Speeches of Dr. Reese, and others, at the Seventh Anniversary.
A Statement of Facts, accompanied with the Statement of the *Methodist* Members of the Board, in reference to the charges made against the Union by the Christian Advocate and Journal.
A Defence of the Society, by Hon. Willard Hall.
Mr. Grimke's Address at the late Charleston (S. C.) Meeting.

"WHY SHOULD SO MUCH NOISE BE MADE ABOUT RELIGION?"

Because it is the glory of our nature,—that which gives dignity and value to our powers, possessions, and enjoyments,—that to which all things earthly should be made subservient, as the means to the end.

We talk much about *education;* but why is it important? Chiefly because its end is, in the language of Milton, "to repair the ruins of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him."

The wise, pure, and patriotic statesman commands our respect and admiration, and justly. But why? Chiefly again, because his labors are of eminent service to *religion.* "Of how little use,—in the language of one of Milton's most pious and gifted cotemporaries—are the politician, the stateman, the senator, the judge, and the eloquent man, if we lay aside the consideration of their subserviency to the keeping the world in a more composed and orderly state, for the prosecution of the great designs of eternity?"

One would think that those truths which alone give to the legitimate objects of human pursuit, and even to the life of man itself, dignity and importance, might be made most prominent among the topics of conversation and subjects of interest, in a village, a city, or a *nation*, without encountering opposition or exciting ill-will among beings who have *souls.* But no; there are those—alas, how many!—whose thoughts such a state of things draws *painfully* inward upon themselves, and who are "*afraid* of what they shall find there! There is an aching hollowness in the bosom, a dark cold speck at the heart, an obscure and boding sense of a somewhat that must be kept *ought of sight* of the conscience; some secret lodger whom they can neither resolve to eject or retain!" They would not be disturbed. They would glide down the river of death, uninterrupted by the kind admonition, the friendly warning, the promises or the threatenings that beam forth from heaven, on a land like this.—*Bost. Rec.*

No sooner is Jesus by the eternal grace of his Spirit revealed in our hearts, and his completely finished obedience discovered to the eye of faith, than we cease going about to establish our own righteousness, and joyfully submit to the imputed righteousness of the Incarnate God. Self-excellence and self-dependence vanish in that blessed moment, and the language of the soul is, "Thy merits, O thou Redeemer of the lost! are all my salvation, and an interest in thee is all my desire."—*Toplady.*

WISDOM AND KINDNESS OF PROVIDENCE.—Saint Pierre, in his Studies of Nature, says, that amidst the burning sands of Africa, there is a plant, whose leaf, twisted round like a cruet, is always filled with a large glass full of water; the gullet of this cruet, is shut by the extremity of the leaf itself to prevent the water from evaporating. In some other districts of the country is a large tree, which the negroes call boat, the trunk of which being of a prodigious bulk, is hollowed out like a cistern. During the rainy season, it is full of water, which continues fresh and cool in the greatest heats, by means of the tufted foilage which crowns its summit. In some of the parched rocky islands of the West Indies there is also found a tree called the *water lianne*, so full of sap, that a single branch of it being cut, as much water is immediately discharged as a man requires at a draught, and it is perfectly pure and limpid.

[From the Boston Recorder.]

ABBYSSINIA.

The following extracts of letters from Messrs. Gobat and Kugler of the Church Missionary Society, though not of so late a date as those published in the Recorder of July 20, will be read with interest. The letters here quoted were delayed on the way from Egypt. This is a very important mission, and seems now to be far more promising than was expected.

At Bechas Mr. Kugler writes:

I had a very interesting conversation, for about three hours, with an old Priest, who understood the Ethiopic. We read together the third chapter of the Gospel of St. John. Having proved that baptism was not in itself regeneration, I went on to argue, that neither their fasts nor their alms could effect this new birth which is absolutely necessary to salvation. The Priest had always something to say too; but he was very modest, and did not speak a word against passages of the Gospel, though they were always very pointedly against him. He tried, repeatedly, to bring in the authority of the fathers; but I declared that the Gospel was the foundation of the Christian Faith, and this foundation was strong enough by itself, without any human support. I then read with him the conclusion of the sermon on the Mount: *He who hears these words and keeps them, is like a man who builds his house upon a rock, &c.* I added, that we endeavored to act according to the word of Christ; and said with feelings of compassion, that the Christians in the east had forsaken that sure foundation, the Word of God, observing now the doctrines of men; and their faith was therefore standing on sand. The Priest could say nothing against these truths, as I had always passages of the Gospel ready in proof of my words. In conclusion, I exhorted him to teach the people what he understood, from the Gospel; and shewed him how guilty he would stand at the bar of God in case of neglect. He heard this without saying a word. This conversation confirmed him in the idea that I was a Priest; and he asked absolution from me, before he left. The term, used here, in giving absolution, signifies, to open, to loose. I therefore asked who had bound him. He then turned to me, asking whether I would not absolve him. I told him, that if he had an idea of having offended me, I could assure him that it was not the case; but with regard to the absolution, it must be obtained from God, in Jesus Christ our Mediator.

The following extracts show the encouraging reception of the Missionaries by Sebagadis, the Ras or Chief of Tigre, and their subsequent prospects:

Sabagadis was exceedingly glad to see us, and received us with greater warmth of love and regard than we ever expected. We entered his house on the 15th of February: the breakfast was ready before him, to which we were invited. Sebagadis sat on a sofa; and a carpet was spread on the left side, for us. The conversation commenced after breakfast, with questions. We were asked on what errand we were come to Abbyssinia. We replied, "We are come to see the country, to get better acquainted with the people; and knowing the ignorance of the Abyssinians, we should like to instruct them in some branches of useful knowledge." We at the same time stated to Sebagadis, that we were not come to Abyssinia merely for eating and drinking; but that we and our friends at home had the welfare of Abyssinia at our hearts many years since, and that we now should like to try what we can do in behalf of the welfare of Abyssinia. Sebagadis was much pleased with our statement; and having informed us of his descent from Solomon by Menelit, he called us his brethren.

Mr. Kugler asked leave to have a private conversation with Sebagadis, which was granted. Mr. Kugler informed Sebagadis, that he wished to know his principal residence, having a desire to remain near him. Sebagadis replied, that he liked four places in his dominions besides Adi-Grate; and that he would go himself with Mr. Kugler to see those places, give him his choice of one of them, and then he, Sebagadis, would make that place his own residence. Mr. Kugler also mentioned, that, as he was very fond of instructing young people, he should like to have five or six boys with him, whom he could teach the English language, &c. The answer of Sebagadis was, that these people were very ignorant, and he should be very glad to have them taught useful things; and added that Mr. Kuglar should have such boys.

A principal object of Mr. Gobat's going to Gondar, at so early a period after his arrival in Abyssinia, was to distribute the Amharic Gospels in Amhara Sebagadis gave Mr. Gobat one of his chief men, to conduct him safely.

Under date of July the 10th, Mr. Kugler writes—

My principal employment, hitherto has been the study of the Tigre Dialect. I have at present but little hope of finding a good Translator, until I have instructed some for this purpose. All whom I have heard translate with Sebagadis, and those whom I have tried for myself, have no idea of a correct translation, even if they understood the Ethiopic pretty well. They cannot help adding a good deal of their own talk to their text; so that their translating is rather commenting on their subject.

I shall commence my instruction with four scholars, two boys and two men; but I think this small number will gradually increase. I shall soon have finished a Spelling Book in Tigre. I have read much of it to my people, and they understand it well. The contents are, 1. A translation, in part, of those School-books I took with me from England; 2. Observations on some bad habits which are general amongst the people; 3. Conversations; 4. Prayer.

Mr. Aichinger has also undertaken the building of a church in the European style, at the request of Sebagadis; he is to begin the work after the rain. Perhaps this protected church will become mine, for preaching the Gospel in. I have already commenced translating a chapter of the Gospel of St. Luke into Tigre, for my people on Sunday.

CEYLON.

The Church Missionary Society has seven Missionaries in Ceylon, who have had schools in operation about eight years. They have a Press at Nellore, of which the Missionaries say:

One Printing Press has been kept in active employment most of the year, on account of the Jaffna Tract Society, the American Missionaries, and our own Society: the number of Tracts printed for the Tract Society, as appears from their last report, is 34,947; of Tracts and Catechisms for our American brethren, 6490; and 3650 copies of some of the same work for ourselves: making a total of 45,087 copies, or 629,362 pages printed during the year.

Very inadequate, as yet are the works, either of a Religious or Literary character, printed for the District. A taste for reading in books of both classes is rapidly forming, especially among the rising generation, which it is regarded as very important to promote. It is the anxious desire of our Missionary friends to direct the youths of their charge in the pursuit of useful knowledge; and for this purpose to provide them, as they may be able, with supplies of suitable books in the Native Language: while the Committee of the Tract Society are as desirous to furnish the different classes of the reading population with adequate supplies of Religious Tracts.

The District has, for the last two or three years, been largely supplied with parts of the Sacred Volume in the Native language, by the bounty of the British and Foreign Bible Society, through the medium of the Jaffna Branch Society; and with Religious Tracts, through means of the Jaffna Tract Society.

On the effect of these distributions the Missionaries state—

By the publications of the Tract Society, heathenism has received a shock, during the year, the effects of which will, it may be hoped, soon be more apparent. The adherents of the system are driven to adopt many different expedients: some, by the exposure which have been made of their sacred mysteries, are greatly enraged, and utter sad imprecations on the unknown informants, who, if they were known, would probably be severely treated: others influenced by similar feelings, positively assert that the incantations of which we have obtained information are not genuine, and that we have been imposed on: while a great number admit that they are genuine; but, ashamed at the disclosure, and wishing to avoid disgrace, disavow all confidence in them, or profess to have discontinued the use of them.

CAFFRARIA.

Mr. Kay, of the Wesleyan Mission to South Africa, after mentioning the baptism of several natives at Butterworth, says:

Three of the persons (one man and two women) baptized on this occasion belong to the class of people to whom the Caffres have given the name of Amafingu, because poor; and poor indeed they are; for excepting those who have become resident on the Mission stations, few if any of them can command any kind of property that can be called their own. Most of them are the complete vassals of those who may entertain them, and to this state of servile subjection they submit, for the sake of a mere subsistence. They are, in short, strangers in a strange country, having for years been beaten about by the enemy, and the perpetual wars of the interior. Ask them respecting their own land, and the place of their nativity, and they almost invariably reply "Far, far, far." That unprecedented numbers of these destitute exiles should have been literally driven into this quarter, by a train of uncontrollable occurrences, at the very time when Christianity was becoming established in the land, and when the Gospel was pushing its way onward, as if to meet them, that a strange variety of circumstances should have attended to scatter such numerous groups of them round our respective stations, and that increasing numbers are now to be found amongst the inhabitants of every Mission village in Caffraria, are facts of the most pleasing kind; and facts too in which not only the Missionary, but every pious mind, is constrained to recognise the hand and providence of the Most High. But this is not all. They are not merely thrown within the range of Missionary operation; but, by a distinguished and remarkable readiness, both to hear and to receive the Gospel, they are obviously becoming special objects of Missionary attention. Although equally, if not more superstitious than the Caffre, in general they appear to be much less influenced by that sceptical spirit which he so frequently manifests. It is clear that Jehovah, according to one of their own significant figures of speech, is placing them "under the Missionary's wing." Our stations are evidently becoming their asylums; and I verily believe that the period is not far distant when many of them will be added unto the church of our God.

Whilst I reminded the candidates, when standing before the congregation, of the goodness and mercy of God, who had brought them out of a distant land, a land of total darkness, who had preserved them in the desert, and kept them alive amongst the dead, who had prevented their falling a prey to the enemy, or perishing in the field, and who had, at length brought them to his "tabernacle, and to his holy hill," the tears trickled down their sable cheeks, and the whole assembly was deeply affected. The most distinguished individual amongst them was the son of an Amazizza Chief; and a person who would have become a powerful ruler in that tribe, had it not, like many others, been dispersed, and in a great measure destroyed, by the invaders.

ANNIVERSARIES IN PARIS.

On account of the failure of part of our Foreign Journals for May and June, we have first received, in the London Missionary Register for June, some particulars respecting the April Anniversaries of Protestant Societies in Paris. The following are extracts.—*Bost. Recorder.*

Religious Tract Society.

This institution, as usual, led the way; Mr. Stapfer in the Chair. The receipts of the year had been 19,561 francs; and the payments, including the discharge of a previous debt, had exceeded the receipts by 193 francs. Nearly 450,000 Tracts had been distributed; being about 200,000 more than the preceding year. M. Martin, Jun., of Bourdeaux, in moving the acceptance of the Report, greatly affected the meeting by the following statement:—

I knew a man who was an enemy of the Society, and who was its enemy because he did not believe the Divinity of Christ. He read a Tract on this subject—your Tract entitled, "Scriptural Views of Jesus Christ." This reading, entered on in sincerity and as in the presence of God, was the means of his conversion. He now adores the Saviour as his Lord and his God. This man is known to a great number of persons here present—it is his happiness to make this confession before you—it is he who is permitted at this moment thus to address you!

Bible Society.

The Twelfth Annual Meeting was held on the 13th of April, under the Presidency of Admiral Count Ver-Huell. The receipts had amounted to 43,751 francs; and the issues to 4434 Bibles and 4001 Testaments. One department, that of the Lower Pyrenees, has set the *example of furnishing every Protestant family with a Bible;* and, with the aid of donations of 500 francs each from the Rev. Daniel Wilson and the Rev. Mark Wilks, the same benefit will speedily be conferred on the department of the Drome.

Society of Christian Morals.

The members met on the 14th of April; M. Stapfer, in consequence of the indisposition of the Marquis de la Rochefoucauld-Liancourt, in the Chair. The Society having made but little progress during the year, the Rev. Mark Wilks stated, that he did not consider this as sufficiently accounted for by the political circumstances of the country, but ascribed it, in part, to the want of confidence and interest in the Society: many, not knowing what was to be understood by the "Christian Morals" the promoting of which was its professed object, declined to render it their assistance.

His remarks were favorably received; and it may be hoped that the Committee will feel the necessity of seeking for living principle where only it can be found.

Missionary Society.

The meeting took place on the 15th of April; Adm. Count Ver-Huell in the Chair. The receipts had been 23,609 francs, and the payments 26,403. The Missionary Institution has six students: Mr. Firmin Didot has admitted one of them M. Pelissier, to acquire under him the knowledge of printing, preparatory to his proceeding to join the Missionaries in South Africa.

Society of Elementary Instruction.

This Society, which has been lately formed among the Protestants, confined itself, as in the preceding year, to a more private meeting of subscribers, held on the 6th of April, not wishing a degree of publicity out of proportion to the extent of its present labors: the Marquis de Jancourt was in the Chair. The state of Elementary Instruction among the Protestants varies greatly in different parts of France: in Alsace, for example, there is scarcely a commune without its School, and there are few uneducated children; while, in the departments of the Ardeche and the Drome, the ignorance is extreme.

From the Report of the Tract Society the Register extracts the following remarks on the *Influence of Political Events on the Societies.*

The year which has just closed has, doubtless, in many respects, not been favorable to the progress of our cause: the excitement, which inevitably attends great political and social changes, has diverted the attention of many from serious and religious objects; and there are others, whose pecuniary resources have been considerably reduced. But on the other hand, these very agitations and inquietudes have, perhaps, led many to feel the value of those sources of good which are independent of the world and of man; and have disposed others to disperse, with enlarged liberality, such publications as are calculated to enlighten the mind, calm the spirit, and console the heart. Be this as it may, this year is that in which our Society has both had the most abundant resources at its disposal, and has been enabled to make the largest issues.

The moment in which we speak bears a character of especial urgency. Never at any other period, did the Moral Wants of the World present themselves in a manner so striking—never were the means of providing for these wants so abundant and so varied—nor ever were the evidences of divine approbation and the success of Christian labors more marked and more encouraging. *Whatsoever thy hand findeth to do, do it with thy might.*

LONDON MISSIONARY SOCIETY.

This Society now employs 90 missionaries, with 20 European, and 150 native assistants, teachers, &c. making 260 in all. Number of communicants in the mission churches, 3,951—schools, 352—scholars, 20,697. It occupies 91 stations and out-stations, viz. in the South Seas, 31—Ultra Ganges, 5—East Indies, 23—Russia, 4—Mediterranean, 2—South Africa, 20—African Islands, 2—South America, 4.

Gælic Schools.—The Edinburgh Gælic School Society maintains from 70 to 80 Schools in the Highlands, in which have already been instructed more than 60,000 persons.—*Bost. Recorder.*

LITERARY.

A Polyglot Bible, containing the original text, the principal ancient versons, and the English, German, Italian, French and Spanish, with Prolegomena by Professor Lee, of Cambridge, (Eng.) is about to be published in a single folio volume.—The University of Oxford is making arrangements for the publication of the Wycliffe version of the Scriptures, including both the Old and New Testaments.—*Just published in London,* A volume of Sermons by the late Rev. Dr. Thompson, of Edinburgh—a third volume of Sermons by the late Sir Henry Moncrief Wellwood, of Edinburgh—Memoir of N. W. Dickerman, from the Boston edition—An Authentic Account of the Revival of Scriptural Knowledge and General Education in Greece—the First Volume of Gregory's edition of the Works of Robert Hall. (Dr. Gregory is assisted by Foster the Essayist, in preparing this edition. The 5th volume is to contain Sermons from the author's own manuscripts, with a selection from his letters; and the 6th, Sermons from notes taken while they were preached; with Memoirs, and a Review of the author's writings. The 1st and 3d volumes contain some articles not before published.)—Boswell's Life of Johnson, with numerous additions and notes, by J. W. Croker—Todd's Life of Cranmer, 2 vols.—Life of Bishop Ken, by W. L. Bowles, vol. 2.—An Essay on the origin and prospects of Man, by Thomas Hope. [This was in the press when the author died. He was a *pantheist.*]—*Ib.*

Princeton College.—From a catalogue of the officers and students of this Institution, it appears that the whole number of students is at present, 198. This college has sent forth many able men; and we have great confidence in the abilities of those who manage its affairs. The Library contains 7,000 volumes, and 4,000 volumes belong to the Libraries of the two Literary Societies. We are glad to perceive that "all the classes are examined on a portion of the Sacred Scriptures on the Sabbath, and on a portion of the New Testament, in Greek, on Monday morning."

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 7, 1831.

"THE PRESENT CRISIS;"

And the Editor of the Cincinnati Journal.

We are truly sorry that we did not possess the information two weeks ago, which is furnished us by the last number of the *Cincinnati Journal.* For then we should not only have saved our paper and ink, but what is infinitely more valuable, our time.

Our intellect is either so obtuse, that we are unable to understand our own mother tongue, or the editor of the Journal has entirely changed his ground, since he favored us with his first notice. Although we have ever been a great admirer of *consistency*, yet we are truly glad to see Mr. Blanchard's heat moderating, and his asperity wearing off.

The editor of the Journal appears to be surprised, that we should attempt to defend ourselves from the weighty charges, brought, —surely against *somebody*,—in his paper of the 10th of August. We say, surely against *somebody;* for, Mr. Blanchard certainly does not intend to be so inconsistent, as to fall under his own animadversion. He should not forget what he has said respecting the heinousness of bringing charges, that,—to use his own language,—are not "fully and fairly made out against the identical persons"—"definite and specific charges"—"charges in connexion with the names of individuals." This, according to his own judgment, is being guilty of "the worst kind of evil speaking."

But we feel no disposition to accuse Mr. B. of having acted thus inconsistently, in reference to the Luminary, in the present instance. For, however much he may now express surprise, that we have taken the thing to ourselves, and attempted a refutation of his serious charges, he has, with respect to us, not only brought "definite and specific charges," —but "charges in connexion with the names of individuals." But why should the editor of the Journal marvel that we have attempted to refute his accusations? Were they not levelled at us, in *person?* What is the state of the case? Did he not publish to the world, that certain persons are doing things "which have a tendency to roll back the car of reformation, and divide the Presbyterian church"?—and that he feared these persons "are shielding themselves from public censure and rebuke, under an affected zeal for the order and purity of the church"? Did he not propose certain interrogatories, implying the commission, by those persons, of the most aggravated sins!—such as attempts to divide the Presbyterian church; "constant appeals calculated to prejudice the minds of elders and people against their ministers;" "repeated calls upon elders to come out in open opposition to their pastors;" and much being said "about Unitarianism and Socinianism Cumberlandism, and New Lightism, in reference to a majority of Presbyterian ministers"? And did not Mr. B. after bringing all these and many other weighty charges, mention the *Western Luminary* as one of the two papers, in which to use his own language, "more than any others, are found many of the objectionable things above specified"? And did he not, moreover, call upon the editor of the Western Luminary, individually, to name the individuals respecting whom he took the liberty of stating to the public, we had retailed "SLANDEROUS CHARGES?"

Now, in the name of common sense, who should think himself accused of the crimes specified by Mr. Blanchard, if the editor of the Luminary should not? And yet, the editor of the Journal marvels that we should feel so much aggrieved, and attempt an exculpation of *ourselves!* We confess we find it exceedingly difficult to understand Mr. Blanchard. Two weeks ago, he brings forth numerous and multiform charges, of the most serious kind, and gives our paper as one of the two in which "*more than any others*" these things are contained; and now he tells his readers, in explicit terms, and repeated in several different forms, that the publication of the extract from the sermon of Mr. Murray, contains all he "ever charged upon the editor of the Luminary"!!! That this "is the *only* point at issue between us"!!! Did Mr. B. ever read the fable of the man in the Satyr's cave, who "blew *hot* and *cold* with the same breath"? How subject to change are all things earthly! And has it all dwindled down to this? We feel now disposed to believe, in sober earnestness, that, as we playfully hinted in last week's paper, this whole *terrific phantom* has no better foundation, than

"The baseless fabric of a *vision.*"

It is purely an intellectual monster. And we would advise Mr. Blanchard when he next writes, to leave the fairy haunts of fancy, and come down to the less *sublime*, perhaps, but, certainly, more *sober* fields of reality. We last week thought our Latin quotation somewhat appropriate; but certainly since we have now seen the result of this *weighty* matter, the editor of the Journal himself cannot fail to be struck with its peculiar appropriateness:

"Parturiunt montes; nascetur ridiculus mus."
The mountain laboured; and a mouse is born.

If it were possible for us now to feel surprise at any thing from the erratic pen of the editor of the Cincinnati Journal, we could not fail to have the feeling excited at his singular doctrine respecting the *responsibilities of editors.*

Speaking of certain statements made in the extract we published from the sermon of Mr. Murray, he observes, "These statements are endorsed by the editor of the Luminary as true." Indeed! We attempt not to conceal our ignorance of this fact. But does Mr. Blanchard "endorse as true" every thing he publishes? When he gives an account, in his paper, of a battle in Europe, or a fire in New-York, or of the establishment or dissolution of a church, does he *endorse the account as true!*—and should it afterwards appear unfounded, does his conscience accuse him of falsehood, or of being a "*slanderer* of the brethren"?

We confess these are widely different from our views of editorial responsibility. We make it a rule to give no article of intelligence which does not appear to be well authenticated. When we publish an article, we give in connection with it the source from whence we have derived it. It may be true, and it may not. We let our readers take it for what it is worth. Were editors to act on the principle of publishing nothing but what they certainly know to be true, we imagine their readers would be but poorly furnished with intelligence. On that plan, a conscientious editor could publish almost nothing at all. Such a one could do little else than examine evidence; and he would often have to delay the publication of intelligence until it became so stale as to lose all its interest. A short time since, we published an account of the death of the Russian commander in Poland. We would not have been willing to "endorse it as true." It was enough for us to give it as we found it, letting our readers take it for what it was worth. We also gave an account of the excommunication of several clergymen from the Presbyterian church of Scotland, for heresy. Yet we should have been unwilling to pledge our character for truth upon its correctness. We did not do so; nor, we venture to say, did any of our readers understand us as doing so, except, perhaps, the editor of the Cincinnati Journal. And had the statement of either of these occurrences proved to be incorrect, our conscience, we feel assured, would not have reproached us, either as having been guilty of falsehood, or of "*slandering the brethren.*" We gave the intelligence, in both cases, on respectable authority; and that is all our readers could ask of us. And to-day, we give an account of an insurrection of negroes in Virginia, without being willing to "endorse it as true," in all its particulars.

And so in the case of the extract of the sermon we copied from the Philadelphia paper, which appears so much to disturb the peace of Mr. Blanchard. We copied from a respectable newspaper. The author's name was affixed to it. We never "endorsed it as true." And we will venture the assertion, that no one but the editor of the Journal ever dreamed that we did. If there is an untruth about it, the author, Mr. Murray, is the responsible person. And from what we have learned of the character and standing of that gentleman, we imagine he would not shrink from any proper investigation of the truth of any thing he may assert.

Having now shown, as we think, very conclusively, the absurdity of Mr. Blanchard's doctrine of *editorial responsibility*, and he having assured us, more than once, in his last week's paper, that he charged us with *nothing but the publication of the extract from the sermon of Mr. Murray*, published in our paper of the 10th of August last, we shall take our leave of the subject. Our readers will readily perceive, that the whole *weighty* matter, so far as the Luminary is concerned, has, as was anticipated, evaporated, *in fumo.*

This controversy has not been of our seeking. We have been forced into it, in self-defence. We retire from it with pleasure. The laurels gained in such a field have no charm for us. Yet, self-defence we hold to be a virtue.

FOUR DAYS' MEETINGS.

The propriety of *protracted* meetings, or as they are familiarly termed among us, *Four Days' Meetings*, has, for some time, been a fruitful theme of discussion in the religious newspapers in the northern and eastern sections of the United States. If we do not mistake, meetings of this kind were first introduced there some two or three years ago. They have since been only occasionally held, until lately, and now they appear to be almost or quite as frequent as they are in the west.

We are glad that meetings of this description are gaining favor among our eastern brethren. Many reasons could be given in favor of holding them; and, when properly conducted, we imagine the most fastidious, were they to investigate the subject, divested of prejudice, would find but little cause for complaint. That they have been productive of incalculable good in the west, is apparent to every one so situated as to be enabled to form a correct judgment in the case.

Our mind has been led to this subject, by several very interesting notices of meetings of this kind, held recently in New England. Some of the most interesting of these accounts, will be found upon the third page of our present number. There is a feature in these meetings, as they are there conducted, with which we are particularly pleased. We allude to their dismissal previous to the Sa-

bath;—thus giving the clergymen and Sabbath School teachers, who may attend, an opportunity of returning home to the ordinary scene of their respective labors. In this way, the stated ministrations in the churches are uninterrupted, and Sabbath School classes are prevented from falling into decay. We invite our readers to the attentive perusal of these deeply interesting accounts.

CORRECTION.

In noticing the amount of the collection taken up, for the Colonization Society, in the Rev. Dr. Cleland's church in Harrodsburgh, a few weeks since, we gave $10 10 cts. as the amount. It should have been $13 10 cts.

REVIVALS.

We learn from the Rev. Mr. FORSYTHE, pastor of the Presbyterian church at Mount-Pleasant, Harrison county, Ky., that at a sacramental meeting of that church, on the 29th of August last, twelve members were added to the communion of the church.

We are pleased to be enabled to inform our readers, that the state of religious feeling at Danville is still highly interesting and encouraging. Nine members were added to the Presbyterian church there, on the Sabbath previous to the last.

Peacham, Vt.—The Rev. Leonard Worcester, in a letter to the Editors of the Vermont Chronicle dated August 3, says:

From Tuesday, 12th ult. to the Friday evening following, a four days' meeting was holden in this place, which, though it commenced under circumstances peculiarly inauspious, was attended, and has been followed, with most happy results. It was thought by many that a more unsuitable time for the meeting could hardly have been selected, as our farmers were just entering in earnest upon their having, and it was believed they ought not, and would not attend. But what was still more unpropitious than this was, that a spirit of disunion, and alienation, and hardness, and coldness, and unbelief, extensively prevailed in the church, and members were so confident that no good would result from the meeting that they would not attend. However, a very considerable congregation convened on the first day, and appeared so deeply interested in the exercises, that the hearts of the brethren from abroad were greatly encouraged, and strong confidence was expressed, that there was good in store for this people. The number who attended and the interest manifested greatly increased from day to day, until the close of the meeting. Though the weather was never more favorable for making hay, than during the whole time of the meeting, our farmers, generally threw aside their scythes and their rakes, and flocked to the house of God; so that, on the last day especially, we had, *for* this part of the country, a very great and solemn assembly.

On the second day, the church held two meetings with the visiting brethren, apart from the congregation, for prayer and exhortation, and to see if any thing could be effected, to "prepare the way of the Lord." But appearances continued most discouraging, and the dark cloud which hung over us seemed to gather blackness; so that, at the close of the second meeting, my own unbelieving heart sunk within me, and I was almost ready to despair of any favorable results. However, another meeting of the church was appointed for the next morning; and, in the mean time, its distressing and alarming condition was made the subject of importunate prayer, especially by the brethren in the ministry; and when the members came together, a very different state of feeling was soon manifested. It appeared that some individuals had been favored with a season both of humiliation and of refreshing, during the preceding night; while others had been overwhelmed with a sense of their backslidings, and of what they had done to wound the cause of their Lord. Hardness and alienation of feeling began to give place to a spirit of tenderness, and contrition, and conciliation, and numbers came forward with humble confession; so that, at the close of that meeting, the prospect was greatly brightened. After attending public exercises with the congregation assembled and a short intermission, the church again met in the hall of the academy, and at the same time anxious inquirers were invited to meet in the school room below, while the congregation assembled for prayer and exhortation, in the meeting house. At this first inquiry meeting about 90 were present. At the close of the public exercises on this third day of the meeting, the anxious, with those who had recently indulged hopes, were invited to meet the next morning in the academy hall, while the church and congregation would meet for prayer, and other religious exercises, at the meeting house. Accordingly on Friday morning nearly 200 attended the inquiry meeting, and the number was increased in the afternoon.—Some of these however, were from different neighboring towns. A few, among this number, already indulged hope.

A public communication of these interesting facts has been delayed to the present time, that it might be seen whether the interest in what concerns the salvation of the soul, which had been thus induced, would subside, when the means which had been instrumental in inducing it were withdrawn. But hitherto, I know not that any considerable abatement of this interest has been manifest. A general solemnity still prevails. Religious meetings, though the season is a busy one, are numerously attended. Many are anxiously enquiring; while a very considerable number are indulging some hope that they "have passed from death unto life." Our assembly on the Sabbath, though before respectable for numbers, has been greatly increased. On the first Sabbath after the public meeting, at a meeting for the anxious during the intermission, about 150 attended. On the second, it was thought more than 200 were present. The last Sabbath, the number would probably have been quite as large, had not many been prevented by the rain. The state of things in the church, also, is, in a good degree, pleasant. Many who had long been unhappily alienated, now "love as brethren;" and the members, generally, can now unitedly pray for the prosperity of Zion.

Bolton, Mass.—A correspondent of the Boston Recorder, under date of Aug. 16, says:

"A few weeks ago, this little band determined to have a four-days meeting, and to this end invited the Orthodox ministers and congregations adjacent, to meet with them on Tuesday, the 9th inst. This was kept as a day of fasting and prayer. The congregation continued to increase until the meeting-house was crowded. Nothing unusual appeared in the aspect of things, until Wednesday evening, at a lecture in the vestry, when in the view of their unbelief, and unpreparedness for a visit from the Holy Spirit, the church as well as minister seemed to be in an agony. The fear that the meeting would pass off without a blessing, and thus the Lord Jesus be dishonored, seemed to rest with a mountain's weight on their souls. The meeting was one of awful solemnity From this moment the spirit of prayer seemed to be poured out, and sinners were inquiring 'what shall we do to be saved?'" Thursday and Friday will never be forgotten in this region. Every exhibition of truth seemed to be "in demonstration of the spirit and of power." On the first of these days, 150, and on the last, 200, took the seats of the inquiring and seemed to feel the presence of the Holy Ghost. How many found hope in Christ during these meetings, I cannot say, as a great number came from neighboring congregations. But in Mr. Chickering's parish are nearly 40 apparent conversions since Thursday. As to the genuineness of their hope of course we can say nothing—the day of the Lord will reveal it;—but they *appear* well. Never were meetings attended with more order or stillness. Every thing gave evidence that the Lord was come in his glory to build up Zion."

State Prison at Sing-Sing.—A letter to the Editors of the New York Observer, dated August 19, 1831 says:—I was surprised to learn from the Chaplain of the State Prison at Sing-Sing, Rev. Mr. Dickerson, that many of the convicts exhibit unequivocal evidence of religious concern—more than I should like to mention, being very sensible, as is also Mr. D. that expectations are apt to be formed from such appearances which are not realized by the subsequent conduct. At least 20 or 30 of the prisoners are under serious exercises of mind, and among them several who were once the most stout hearted. There is a Sunday School in the Prison, in conducting which the chaplain is assisted by several of the students in Rev. Mr. Prime's academy, and other young gentlemen of the village.

Among Seamen.—The Rev. Mr. Brown of the Mariner's church in Charleston, S. C. in a letter to his friend in that city dated the 13th ult. says: "In Martha's Vineyard, six or seven Whaling Captains have been hopefully converted within a few months.—On board of the sloop of war St. Louis, in the Pacific, where there has been a revival for about a year, Lieut. Foot has written to his minister in Connecticut, that there were at the time of writing *forty* hopeful converts who gave as good evidence of piety as any forty he ever saw in one revival on the land. One lieutenant in the Navy has recently joined Mr. McIlvaine's Church in Brooklyn, and another is propounded to join Mr. Greenleaf's, in Boston."

Pisgah Camp Meeting.—We learn from a gentleman who was present at this meeting, that its services were evidently attended with the blessing of God. During the solemnities, thirty-one professed to have embraced the Lord Jesus Christ as their only Saviour, and to have found peace through his atoning blood. Some of these were in the morning of life, and others in the decline of age. One of the hopeful converts is a Cherokee youth, by the name of *Jeremiah Evarts*, who has recently become connected with the Walnut Hill School in Lane Theological Seminary.—*Cincinnati Journal.*

Urbana Camp Meeting.—We learn from the Rev. D. Merrill, of Urbana, that the Camp Meeting recently held in that place, was a season of much interest. During the meeting, 36 were added to the church on a profession of their faith, and about as many more were deeply anxious.—*Ib.*

FOREIGN NEWS.

The most important item of intelligence by the last arrival from Europe, relates to an extensive conspiracy among some of the principal officers in the Polish service. Six or eight distinguished generals have been commited for trial, besides officers of lower grade.

The *Prussian State Gazette* says,

"The plan of the conspirators was, with the assistance of the Russian prisoners, to obtain possession of the arsenal, to arm the prisoners from the stores of that establishment, and, by destroying the bridge of Praga, to prevent the troops stationed there from crossing to the assistance of the capital. At the same time the Russians were to cross the Vistula at Plock or Dobrzyn, and enter Warsaw, which, in the absence of the Polish army, would have been unable to offer any effectual resistance."

Warsaw was chosen as the scene for the commencement of their traitorous operations. The plot was to have been carried into execution on the 29th of June, it being a great festival at Warsaw. The signal for the traitors to commence their bloody work, was to be the blowing up of a powder mill.

The design of the whole plot was, to produce a counter revolution in Warsaw, in favor of the Russians. The Russian prisoners in Warsaw,—amounting to about 13,000, who had been permitted to go at large,—were, on the concerted signal, to have been provided with arms, and to have fallen upon the inhabitants, and the national guard, and commenced a general massacre.

The plot appears to have been discovered by the imprudence of a Polish colonel, who was among the traitors. About 350 persons are supposed to be implicated, including 3 ladies of distinction.

The Grand Duke Constantine, brother of the Emperor Nicholas, and viceroy of Poland before the revolution, died suddenly and it is supposed by his own hand, at Witepsk on the Dwina about the 20th of June.

The speculations respecting the probable fate of the Reform bill, in the House of Lords, excited intense interest in England. The London Globe states it as a report in well-informed quarters, that the bill was rejected by a majority of 8.—*N. Y. Obs.*

DOMESTIC NEWS.

From the Baltimore Minerva.

INSURRECTION IN VIRGINIA.

Extract of a letter from a gentleman to his friend in Baltimore, dated

RICHMOND, Aug. 23d.

An express reached the governor this morning, informing him that an insurrection had broken out in Southampton, and that, by the last accounts, there were seventy whites massacred and the militia retreating. Another express to Petersburg says that the blacks were continuing their destruction; that three hundred militia were retreating in a body, before six or eight hundred blacks. A shower of rain coming up as the militia were making an attack, wet the powder so much that they were compelled to retreat, being armed only with shot guns. The negroes are armed with muskets, scythes, axes, &c. &c. Our volunteers are marching to the scene of action. A troop of cavalry left at 4 o'clock, P. M. The artillery with four field pieces start in the steamboat Norfolk at six o'clock, to land at Smithfield.—Southampton county lies 80 miles south of us below Petersburg."

From the Richmond Whig of Tuesday.

Disagreeable rumors having reached this city of an insurrection of the slaves in Southampton county, with loss of life, in order to correct exaggeration, and at the same time to indnce all salutary caution, we state the following particulars.

An express from the Hon. James Trezvant, states that an insurrection had broken out, that several families had been murdered, and that the negroes were embodied, requiring a considerable military force to reduce them.

The names and precise numbers of the families are not mentioned. A letter to the Post Master corroborates the intelligence.—Prompt and efficient measures are being taken by the Governor, to call out a sufficient force to put down the insurrection, and place lower Virginia on its guard.

Serious danger of course there is none. The deluded wretches have rushed on assured destruction.

The Fayette Artillery and the Light Dragoons will leave here this evening for Southampton—the artillery go in a steamboat, and the troop by land.

We are indebted to the kindness of our friend *Lyford* for the following extract of a letter from the Editors of the Norfolk Herald, containing the particulars of a most murderous Insurrection among the blacks of Southampton County* Virginia.—*Gazette.*

NORFOLK, 24th Aug. 1831.

I have a horrible, a heart-rending tale to relate, and lest even its worst features might be distorted by rumor and exaggeration, I have thought it proper to give you all and the worst information, that has as yet reached us through the best sources of intelligence which the nature of the case will admit.

A gentleman arrived here yesterday express from Suffolk, with intelligence from the upper part of Southampton county, stating that a band of insurgent slaves (some of them believed to be runaways from the neighboring Swamps,) had turned out on Sunday night last, and murdered several whole families, amounting to 40 or 50 individuals. Some of the families were named, and among them was that of Mrs. Catharine Whitehead, sister of our worthy townsman, Dr. N. C. Whitehead,—who, with her son and five daughters, fell a sacrifice to the savage ferocity of these demons in human shapes.

The insurrection was represented as one of a most alarming character, though it is believed to have originated only in a design to plunder, and not a view to a more important object—as Mrs. Whitehead being a wealthy lady was supposed to have had a large sum of money in her house. Unfortunately a large number of the effective male population was absent at Camp Meeting in Gates county, some miles off, a circumstance which gave a temporary security to the brigands in the perpetration of their butcheries, and the panic which they struck at the moment prevented the assembling of a force sufficient to check their career.

As soon as this intelligence was received, our authorities met, and decided on making an immediate application to Col. House, commanding at Fortress Monroe, who, at six o'clock this morning, embarked on board the steamboat Hampton, with three companies and a piece of artillery for Suffolk. These troops were re-inforced in the Roads by detachments from the U. S. ships Warren and Natchez, the whole amounting to nearly 300 men.

To-day another express arrived from Suffold confirming the disastrous news of the preceding one, and adding still more to the number of the slain. The insurgents are believed of have from 100 to 150 mounted men, and about the same number on foot. They are armed with fowling pieces, clubs, &c. and have had a rencounter with a small number of the militia, who killed six and took eight of them prisoners. They are said to be on their way to South Quay probably making their way for the Dismal Swamp, in which they will be able to remain for a short time in security. For my part, I have no fears of their doing much further mischief—There is very little disaffection in the slaves generally, and they cannot muster a force sufficient to effect any object of importance. The few who have thus rushed headlong into the arena, will be shot down like crows or captured and made example of. The militia are collecting in all the neighboring counties, and the utmost vigilance prevails. I subjoin a list of the victims of their savage vengeance.

Mrs. Waters and family, 14—Mrs. Whitehead, 7—Mrs. Vaughan, 5—Jacob Williams, 5—Mr. Travis, 5—Wm. Reese, 4—Mr. Williams, 3—Mr. Baines, 2—Mrs. Turner, 3—Unknown, 10.—Total 58.

Besides these, a private letter adds the families of Mr. Barrow and Mr. Henry Bryant—numbers not mentioned.

Muskets, pistols, swords and ammunition have been forwarded to Suffolk to-day, by Com. Warrington, at the request of our civil authorities and a number of our citizens have accoutred and formed themselves as a troop of cavalry, and set off to assist their fellow citizens in Southampton. I trust the next news you hear will be that all is quiet again.

In haste, yours.

Extract of another letter to the same gentleman dated at Norfolk, 5 o'clock, P. M. "It is now 5 o'clock,—Thompson's Stage has just arrived—the above statement is confirmed; and in addition states, that 300 negroes, well mounted and armed, and headed by one or two white men, is the amount of the insurgent force."

**Southampton* is bounded by the counties of Isle-of-Wight on the North, and Northampton, in N. Carolina, on the South.

SUMMARY.

STUPIDITY EXTRA. A scribbler in Philadelphia has discovered that Sabbath schools are a violation of the law of the State, which provides that no "worldly business" shall be performed on that day. He says that 14,581 children in that city are compelled to attend school on Sunday, while "the more favored ox and ass" are at rest. How are such *animals* as he employed on that day?—*Southern Rel. Tel.*

Navy Chaplains.—A correspondent of the N. Y. Observer states, that there are but *nine* chaplains in the whole U. S. Navy, while the law authorizes as many as there are ships of war, meaning frigates and seventy-fours. For the chaplaincy of the Potomac, which has lately been fitted for sea, there were 200 applications. None of these however, were successful, as the Secretary of the Navy made choice of the Rev. Mr. Grier, of the Philadelphia station.

Valley of the Mississippi.—According to the Baptist Tract Magazine, there are in the Valley of the Mississippi, 1716 Baptist churches, with 1,036 ministers, and 85,611 communicants.—The Methodists have, in the same region eight conferences, 618 travelling preachers, and 173,083 members, viz. 153,315 whites, 15,576 colored, and 4,192 Indians. Number of stationary ministers not known.—The Presbyterians have there 10 Synods, 43 Presbyteries, 543 ministers, 936 churches, and 60,625 communicants.

The Bible as a Text Book.—At the last meeting of the Trustees of Waterville College, Me., a committee appointed at a previous meeting, made a report on the use of the Bible as a text-book, with the following resolution, which was adopted:

Resolved, That the study of the Bible in the original languages be introduced as a part of the regular College course, under the direction of the officers of College.

Cherokee Women.—The Indian's Advocate, published at N. Echota, states, that the Georgia Guards have received orders from the Governor to inflict corporeal punishment on such *females* as shall hereafter *be guilty of insulting them!* Who is to judge of the insult?

Literature of Rogues.—On opening the trunk of a very accomplished youth, lately taken by our police and now in jail, his professional library was found to consist of a History of the Pirates, and a set of Bulwer's novels.—*Phil. Chron.*

For the Western Luminary.

CAMP MEETING.

A Presbyterian camp meeting will be held, with the leave of the Lord, on the plantation of Robt. J. Breckinridge, seven miles north of Lexington, commencing on Thursday the 22d inst. (September,) and to continue until the Tuesday evening following.

Several Preachers of the Gospel from a distance, as well as those who reside near, may be expected to attend. All persons who can do it conveniently, are invited to come and encamp on the ground. And we would ask christians in an especial manner for their prayers, that God would bless this effort to do good, and make it the means of salvation to many of our sinful race.

OBITUARY.

DIED,—At Wooster, (Ohio,) on Saturday evening, the 27th August, the Rev. RALPH CUSHMAN, general Agent of the American Home Missionary Society for the Valley of the Mississippi.—*Cincinnati Journal*

For the Western Luminary.

DIED,—Near Lebanon, in Washington Co. on Friday the 12th of August last, in the 77th year of his age, Col. BENJ. GIBBS, whose memory ought to be dear to all the friends of liberty. At 19 years of age, though living in affluence, his father being a wealthy merchant he, with many of the flower of that age, boldly stood forth to vindicate the insulted honour of his country, choosing rather to suffer hardships, privations, and even *death* itself with the friends of liberty, than to enjoy pleasure and ease, while looked upon as being the slave of the British King. His courage and good conduct soon procured for him the appointment of ensign in the continental army—in which capacity he continued till the close of the war. Shortly after the termination of the revolutionary struggle, he removed to Kentucky, which was then but little better than a haunt of savages and beasts of prey. Here he was called forth again, to stand in defence of his country's rights: he acted as Adjutant General under Generals Scott, Wilkinson and Wayne, and in smaller companies he made frequent excursions after Indians, who then frequently infested our frontier settlements to murder and to steal.

But it will be still more gratifying to his friends and the friends of Christ, to hear that he was not only a Patriot and a Soldier, but that he was an humble follower of the Lord Jesus Christ. About five years before his death, he united himself with the Presbyterian Church at Lebanon, and from that time to the day of his death, he lived, it is believed by the writer of this sketch, an exemplary christian. He was naturally of a very irritable temper: but from the period of his connexion with the church, it is testified by his most intimate friends, that he had obtained such a complete ascendency over his passions, that they could say with propriety, in this respect at least, he was a new man. Few men surpassed him in acts of charity and benevolence. He was a dear lover of the house of God, and a faithful attendant on divine ordinances. On the morning of his death, he was as well as usual: about 10 o'clock he complained of a burning in his breast, and asked his son-in-law (Mr. Kirk) to prepare a dose of salts for him, but before it could be made ready, the stroke of death had passed, and the immortal part, taken its flight to that world

"From whose bourne, no traveller ever returns."

Reader! Pause a moment, and ask thyself as in the presence of thy final Judge, "Were such a hasty summons sent for me, what would be the feelings of my heart, and how should I appear!" Remember, O mortal man, thy life is but a hand-breadth!

On the Friday following, his funeral sermon was delivered by Rev. Samuel B. Robertson, to a vast concourse of people, after which, his interment was completed, with the "honours of Masonry."

Education Society.

At the request of a number of the members of the "Education Society of Presbyterian Churches, under the care of the Synod of Kentucky:" Notice is hereby given, that a meeting of said Society, will be held at the Presbyterian Church, in Danville, on the Second Wednesday of October next, at 7 o'clock in the evening.

Officers and Members are desired to be punctual in their attendance.

JAMES K. BURCH, *President P. T.*
Attest, D. G. COWAN, *Sec'y.*
Danville, August 18th, 1831.

Commencement of Centre College.

The commencement of Centre College will be held on Thursday the 22d of September, at 11 o'clock, in the Presbyterian church in Danville. The examination of the classes will commence on the preceding Monday and be continued till Wednesday evening. All the friends of literature and the patrons of the Institution are respectfully invited to attend both the examination and commencement. It is hoped that the visiting committee of Synod will be punctual in their attendance. D. G. COWAN, *Secretary.*
Danville, August 18th, 1831.

Notice.

Subscribers to the Western Luminary in the neighborhood of Harrodsburgh and New-Providence, Mercer county, are requested to make payments to the Rev Dr. Cleland, Mr Lewis R M'Murty, or the Post-masters at Harrodsburgh and Salvisa, as they may find it most convenient. Those in the neighborhood of Danville, will please to pay to Capt Michael G. Youce.

PUBLIC SALE.

THE Subscriber, about removing to Cincinnatti, will sell at Auction, at his residence adjoining Col. Bonham's, on Monday next, 12th inst. at 10 o'clock, if not previously disposed of at private sale, his furniture; consisting of Sofa, Wardrobe, Dressing Bureau, and Glass, carved and plain Bedsteads, one set elegant claw feet dining Table, one do. breakfast table, one splendid side board, three wash stands, one cradle, and one work stand, five sets chairs, carpets, rugs, china, cut glass, ivory handle knives and forks, best Sheffield plated ware, curtains and draperies, one perspective glass and plates, one set History of England, one do Rollins', one Gillies' Greece, one set Horne's Introduction, twenty volumes British Essays: Together with Kitchen Furniture, &c. Terms of credit made known at the Sale.

EBENEZER LANE.
Lexington, September 6th, 1831.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington, opposite the Court-house, a very extensive stock of

MERCHANDIZE,

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods. G. CHRISTY.
Lexington September 7, 1831. 10-tf.

YOUNG LADIES' EDUCATION.

THE Principals of the *Brooklyn Collegiate Institute for Young Ladies*, (opposite the City of New-York,) purpose to establish a *Western branch* of their Institution in the town of Lexington, Ky. which will commence operations on the *first of November next.* A convenient and pleasant house on Hill-street, lately occupied by Mrs. Briggs, has been engaged for the present accommodation of the establishment. In the above Seminary, as *systematic, thorough, and extensive a course of instruction* in all the *English, Scientific, Classical, and Ornamental* branches of a young lady's education will be adopted, as is pursued in the parent Institution. It has ever been the purpose of the Principals of the Brooklyn Collegiate Institute, and will be, in the present instance, to afford to females in acquiring an education, facilities corresponding with those enjoyed by the other sex in our Colleges.

The most ample provision will ever be made in furnishing experienced and competent Professors—and Instructresses whenever required.

While special regard will be paid to the morals and religious education of the pupils, none of the peculiarities of any particular sect, will be taught or recommended.

The *Study Hall* will be furnished in the style of the *Parlour*; where the *neatness, elegance, ease, and propriety of manners and conversation of the Drawing Room*, will everbe expected and inculcated.

Gratuitous instruction will be given in *Vocal Music*, also in *Calisthenics*. These exercises have been introduced and practised for the last four years, in the best female institutions in Paris and London.

From the experience of their daily practice for *three years* in the Brooklyn Institute; their universal approbation with both parents and pupils; their fullest conviction has been produced, that no exercises have as yet been devised for young ladies, better calculated to promote the *health and vigour* of the system, as well as to confer an ease and elegance of manners.

TERMS—Board, washing, fuel in school, lecture and bed rooms, lights, furnished rooms, (except bed and bedding.) Pew rent, and tuition in all the *English, Scientific, and Classical branches*, $50 a qr.

French, Spanish, and Italian languages—each $10 a quarter.

Latin and Greek, no extra charges.

Music on Piano and Guitar—each $15 a qr.

Use of instruments—(*new* and of the best manufacture—$3 a qr.

Drawing and Painting, (in water and oil colors)—$10 a qr.

Stationary—use of Maps, Charts, Globes, and all the class books, if required—$3 a qr.

Day tuition at 8, 10, and $12 50 a qr.

Each young lady provides her own bed, bedding, and towels—or they may be furnished in the Institution at a small additional charge.

A deduction is made when two or more are sent from the same family.

Payments are made quarterly in advance.

Further particulars may be known respecting the Institution, from the Prospectus of the Brooklyn Collegiate Institute, after which it will be modelled. Prospectusses are left for distribution with the Rev. B. B. Smith, N. H. Hall, and B. O. Peers, of Lexington.

For the coming year, the Institution will be under the personal charge and instruction of

J. LIVINGSTON VAN DOREN,
Associate Principal of the Brooklyn C. I.
Lexington, Sept. 7, 1831. 10-tf.

FEMALE ACADEMY
OF DANVILLE KENTUCKY.

I WILL re-open my Academy for females, at Danville, on the first Monday in November 1831. The course of instruction will include all the useful branches taught in any similar Institution in the country.

A Library, a Philosophical and Chemical Apparatus will be attached to the School for the use of the pupils; and familiar Lectures delivered in connection with recitations on Natural Philosophy and Astronomy, also on Botany, Belles Lettres, and Mental Philosophy.

Besides the above studies, will be taught in the school, Orthography, Elocution, Grammar, Chirography, Composition (oral and written) Arithmetic, Ancient and Modern Geography, with the use of the Globes and Maps; History, sacred and profane, Natural History, Natural Theology, and Evidences of Christianity, Study of the Bible, Moral Philosophy, Logic, &c. &c.

The methods of instruction will not merely require the laborious exercise of the memory, but will be calculated to impart quickness, vigour, and a habit of reflection to the minds of the pupils. The discipline of the School shall be strict, yet accompanied with paternal and affectionate gentleness, so as to render the acquisition of knowledge pleasant to all the scholars who possess a thirst for improvement.

All extravagance in dress &c. idle visiting, and associating with young gentlemen, shall be strictly prohibited. Particular, diligent and persevering efforts shall be made for the various intellectual and moral improvement of the pupils; and for fitting them to fill with dignified propriety and usefulness, the important spheres in *real* life, assigned them by their Creator. JAMES K. BURCH.
Danville, Ky. August 31st, 1831. 3-tf

POETRY.

[We copy the following lines from the "Sunday School Journal." We hardly recollect ever to have met with any thing more beautiful. They breathe a tender simplicity, and a sad loneliness of feeling, which finds its way directly to the heart of the reader. Although we make no pretensions to judgment or taste in poetry, yet we venture the assertion, that the cheerless and melancholy state of orphanage, has never been painted in more touching language.

Edit. Lum.]

THE ORPHAN BOY.

Alas! I am an orphan boy,
With naught on earth to cheer my heart;
No father's love, no mother's joy,
Nor kin nor kind to take my part;
My lodging is the cold, cold ground,
I eat the bread of charity;
And when the kiss of love goes round,
There is no kiss, alas! for me.

Yet once I had a father dear,
A mother too I us'd to prize;
With ready hand to wipe the tear,
If chanc'd the transient tear to rise.
But cause of tears was rarely found,
For all my heart was youthful glee,
And when the kiss of love went round,
How sweet a kiss there was for me.

But ah! there came a war, they say;
What is a war?—I cannot tell:
But drums and fifes did sweetly play,
And loudly rang our village bell.
Indeed it was a pretty sound
I thought,—nor could I thence foresee
That when the kiss of love went round
There soon should be no kiss for me.

A scarlet coat my father took,
And sword as bright as bright could be,
And feathers that so gaily look,
All in a shining cap had he.
Then how my little heart did bound,
Alas! I thought it fine to see,—
Nor dreamt that when the kiss went round
There soon should be no kiss for me.

At length the bell again did ring,—
There was a victory, they said;
'Twas what my father said he'd bring,
But ah! it brought my father dead.
My mother shriek'd; her heart was woe,
She clasped me to her trembling knee:—
O God! that you may never know
How wild a kiss she gave to me!

But once again,—But once again,
These lips a mother's kisses felt;
That once again,—that once again,
The tale a heart of stone would melt.
'Twas when upon a death-bed laid,
(And I was call'd that sight to see,)
"My child, my child!" she feebly said,
And gave a parting kiss to me.

So now I am an Orphan Boy,
With naught below my heart to cheer;
No mother's love, no father's joy,
Nor kin nor kind to wipe the tear.
My lodging is the cold, cold ground,
I eat the bread of charity;
And when the kiss of love goes round,
There is no kiss, alas! for me.

MISCELLANEOUS.

From the Boston Recorder.

LONDON TEMPERANCE SOCIETY.

The first public meeting of the London Temperance Society was held on the 29th of June. A letter was read from the Lord Mayor expressing his regret that official engagements prevented his attendance, whereupon Sir John Webb, Director General of the Medical Department of the Ordnance, was called to preside. On taking the chair, he mentioned the evils of spirit-drinking in the army and navy, and in the community at large, as they had come before him as a magistrate. Intemperance, in his opinion, was the cause of most of the vices that prevailed.

The Secretary then read a report, exhibiting the principles of the Society, and the progress of Temperance in America, and in Scotland and Ireland. In England, 30 Societies had already been formed, and 100,000 tracts put into circulation.

The meeting was then addressed by W. Allen, Esq., the Solicitor General of Ireland, Rev. Dr. J. P. Smith, Professor Edgar, of Belfast, Rev. Dr. Hewit, of Connecticut, Rev. Dr. Bennet, Mr. Collins, of Glasgow, Mr. Carr, of New Ross, Ireland, the Bishop of Chester, and Rev. G. Clayton.

The *Solicitor General of Ireland*, after alluding to his official connexion with another Temperance Society, (the Hibernian) and his devotion to the cause, proceeded to give his views at length on three points—the objects of Temperance Societies—the necessity of them—and the adequacy of the measures adopted by them, to secure their end.

The object of Temperance Societies was simple and single, it was but one. The principle was so simple, that it was amazing it had escaped the skill, the ingenuity, and the talent of so many centuries, and had remained to be discovered, within the last few years, by a clergyman in one of the northern states of America. The simple principle was, that the common use of ardent spirits, was one of the chief causes of the crimes, the misery, the poverty, and the distress of mankind in the present day (cheers); and that there was one efficient remedy for the subjugation of that hostile principle, which had been preying against man's best interests for so long a period of time; namely that it was the bounden duty of all who loved themselves, who loved their neighbors, and who venerated their God, to abstain from ardent spirits themselves, and by influence, example, and authority, to discountenance the use of them in others. Suppose ardent spirits were altogether unknown—suppose the knowledge of the mode of distilling them was lost, would there not be a gain by the loss? O, there would be great losers by it; all the dram-shops would be shut up, the public houses would be closed; but much of the Sabbath breaking would be put an end to (cheers,); much of blasphemy would be stopped; much of perjury, swearing, assault, riot, and even murder, would be banished from the land. Temperance Societies wanted to get rid of these poison-shops altogether. That was the object of the present meeting; and was there any man, who had the heart of a man, that would raise his hand against it? The language was, perhaps, too strong, but he was about to say, was there any man so cold-blooded, so careless, so indifferent about the interests of his neighbor as to stand neuter when an intestine war was waging between holy and unholy principles? Yet that was the situation in which these stood who called themselves the temperate drinkers of the present day. The sword was drawn, the war was proclaimed—temperate members of society against ardent spirits; and how could these men answer for it, to their conscience, who were quietly standing by? They were traitors to the cause. He would enforce the Athenian intestinal war act against them, that where two parties were contending, the man who stood neuter should be put to death. He begged permission to give his idea of a temperate man, because he knew that legal subtleties had been set up against these institutions. A temperate man was he whose reason ruled his appetite, and the intemperate man was he whose reason was ruled by his appetite. No man, in his humble judgment, could be considered a temperate man who, to indulge his appetite, would do injury either to himself, or, above all, to his neighbor. Now, if he were right in that definition, and if he could show that the man who used ardent spirits, in the most moderate degree, was doing an injury to his neighbor, then he dethroned him from the situation in which he had placed himself as a temperate man; and the individual was, according to the true, logical, and philosophical definition of the word temperate, an intemperate man. He was now about to advert to a calculation, and as he knew that he was not addressing an audience of Irish inflammables (laughter,) but that every position he stated would be made the subject of criticism and of arithmetical calculation; though he spoke in round numbers, yet he was determined that his statements should abide the test of that criticism.

[After showing the entire uselessness of ardent spirit and the immense expense of it in the United Kingdom, he proceeded:]

Let all persons become subscribers to this institution; and without adding 1s. to their expenses they would cut off ten millions of expenditure which they would have in their pockets to contribute to benevolent societies. The honorable and learned gentleman then proceeded to state, that threee fourths of the cases of crime, of premature death, and of lunacy, and other violent and distressing maladies, were occasioned by intemperance. And he would ask, whether, if there were a person present who would refuse to become a subscriber to this Institution, that person were not an accessory to the commission of these crimes, and to the procurement of these ills? He would boldly state, that if any person, after examining the documents which he should now present to the meeting, could coldly stand back and say, "I will not support your Society, and thus give to the public the benefit of my example;" that *individual would be chargeable with the guilt of an accessory to the evils which spring from this fruitful source of crime, disease, and death.* The honorable and learned gentleman here read the certificates to which he had referred. The first was that of the physician-general of Ireland, the second was signed by 77 professional men of Edinburgh; he had others, also, from Manchester, Bradford, and other respectable and populous towns. They all reprobated, in strong terms, the use of ardent spirits, as dangerous to the health and existence of those who indulged in them, and recommended their entire disuse. These physicians, the honorable and learned gentleman proceeded, had told the meeting, that out of the use of ardent spirits grew the direst maladies to which the human frame is subject.

He had been long in the habit of prosecuting criminals at the bar of justice in Ireland, and he could state positively, that at least three fourths of the criminals tried there, were led on to crime by intemperance. The greater part of the crimes which were committed in Ireland, were the results of intoxication—of the use of ardent spirits. He had the sanction of all the high authorities in Dublin to the statement, that the disuse of ardent spirits would be one of the most effectual means of preventing crime there. And would not the same cause produce similar effects in London?

An individual who has been in the habit of visiting the cells of the condemned, had told him that a condemned criminal had stated, that the plan adopted in the commission of murder, was, to get hold of some man fond of liquor, and having taken him to a public house, having there made him high in spirits, to reveal gradually the plan laid for robbery and murder, and then to prevail on him to execute the fatal deed. First hints would be thrown out, and then more explicit statements would be made, and he who at first shuddered at the very thought of crime, would ultimately yield to the effects of liquor and persuasion, and consent to do the deadly act proposed to him.

After referring further to the effects of ardent spirits, which he contended were crime and bloodshed, the honorable and learned gentleman proceeded to inquire how the monstrous evil of intemperance was to be remedied. It would be impossible to stop up the mouth of its victims. The plan, therefore, would be to bank up the polluted channel through which the enormous evils complained of flowed. But, how could this be done? Suppose every man were to say, "I will form a temperance society in my own house." What harm, he would ask, could result from this experiment? None, whatever. Suppose every man were to do this, or if the reins of government were absent, suppose every lady were to do this, what harm could possibly result? None, whatever; but, on the contrary, great benefits would accrue to society. The effect of example, every one knew, was great, and such an example, as that which he proposed, would be productive of incalculable advantage. Let every man of consequence light up his taper at the Temperance Society; and how many would it reclaim from the dark and dismal paths of insobriety and crime! Great men were like cities set on hills, and would throw their light a great way. But there were also lesser fires which might be lighted up in every house. Let every man belong to the public society;—let every one enrol himself as a subsciber to some Temperance Society, and he would soon perceive that this conduct would have its effect both on himself and others; it would, like charity, produce a double blessing, for both the person who took, and the person who gave, would bless himself and his country, The honorable and learned gentleman then proceeded at some length and with great eloquence to refer to the advantages of associations; to the example offered to us by the temperance societies of America; to the success of the efforts made in the Western World to put a stop to the use of ardent spirits; to the necessity for a total abstinence from spirituous liquors; and to the indispensableness of our "moderate men" joining temperance societies.

Professor Edgar, of Belfast, who has devoted much time and labor to this subject, and with great success, inquired:

Did they know that a magistrate of the county of Middlesex, in assembly of his colleagues, in the capital of the kingdom, had declared his conviction, that the increase of madness, poverty and mortality was owing to the increase of the consumption of distilled spirits? and that they had confessed they had no power in their hands to check the horrible evil? But was it impossible to check it? He would read a letter from an eminent member of the medical profession, which said no person had greater hostility to dram drinking than himself; inasmuch as he never suffered spirits to be in his house, considering them to be *evil spirits;* and if the poor could see the white livers, the dropsies, and the shattered nervous systems which he had seen as the conquences of drinking, they would be aware that spirits and poisons are synonymous terms; but he considered the scheme so Utopion, that he could not join his name to it, believing it as possible to stop the cataract of Niagara, as to prevent the poor from destroying themselves by them. What answer should be returned to this objection of Sir Astley Cooper? The promoters of the Society would say, we have counted the cost, and to our consciences and yours we say, ours is the duty, and the difficulties we leave to God. They made no pretentions to miraculous power; they knew it would be absurd to attempt to stem the cataract of Niagara, but they possessed the means of awakening the dead sinner to life, and to bring down every strong hold of Satan. It was our place to cut off the source of the evil. It was perfectly true that the trade in spirits was not supported by drunkards, but by temperate men, and even the drunkard, pleaded the example of the temperate and religious. But leaving religion entirely out of the question; if the drinking of spirits could be rendered unfashionable, the society would accomplish its object; could the practice be made disreputable, no man would dare indulge in it. In the county of Antrim a young man, who had enrolled his name as a member of the Temperance Society, was one night assailed by one of those men who know, that to ruin a man, it is only necessary to give spirits; he treated him with half a glass under the specious pretext of doing him good, and preserving him from the cold; but he did not stop at the half glass; and the next morning when the young man's neighbour, a farmer, looked out, he saw him stretched in the snow, and stiff in death! The minister of the parish thought this a favourable opportunity to endeavour to put down the practice of giving ardent spirits at wakes and funerals. He went to the father of the young man, and pointed to the corpse of his son, and said, "O, how will any one lift his voice against you for banishing these murderous liquors, when you have suffered so severely by them?" The poor man said, he should like to follow the advice of his minister if he could, "but you don't know," said he, "how I should be laughed at; it is the custom of the place." Of what was that man afraid? Not of drunkards, nor of the ridicule of drunkards; no, but of the respectable and temperate persons around him. An opinion had gained ground that the drunkard could not be reformed. Why could not the drunkard be reformed? Look to yourselves, Christian people! With yourselves rests the melancholy cause of spirit-drinking. He had heard from the schoolmaster of a small parish in Ireland, the miserable end of twenty-two persons through drinking spirits;—nine were drowned, five were found dead by the road side, and the rest were taken home, and laid on that bed from which they rose no more—all these died drunk in one parish, in a short space of time. Were not these very individuals once as temperate as any in that assembly? He could not but advocate this Society, since he had witnessed its beneficial effects; every Sabbath day he looked down from his pulpit and saw six families who were never seen in a Christian congregation until their heads became members of the Temperance Society.

The *Rev. Dr. Hewit*, after a few introductory remarks, which were received with great favor, gave a sketch of the history of the Reformation in this country.

Mr. *Collins* of Glasgow, one of the most active and efficient friends of the cause in Scotland, said:

It was his intention to have given a very full development of the principles of temperance societies, and to have refuted the objections which led men to refrain from supporting them, and, also, to have given an experimental explanation of the whole; but in consequence of the protracted length of the meeting, he should defer it until a future opportunity. He stood on that platform with deep emotions to witness the first public meeting of the kind in this metropolis, because he claimed to himself the high honor of being the founder of that Society. He had, however, experienced considerable difficulty in forming it. He came to London, and after trying several weeks, he could not get a single person to join him. He left London, and when he was fifty miles off, God turned him back; but his second attempt was not more successful than the first, and he left London again. He went down to Bristol, and returned to London, and a third time endeavered to form a society and succeeded.

The *Bishop of Chester* said: It was unnecessary, even if he were able, to add any thing to what had been advanced in favor of Temperance Societies; facts argument, exhortation, and example were before them, and it only remained for them to act upon what they had heard. He was sure they would not seperate without joining in the motion he had to propose, which was one of thanks to the Right Rev. the Bishop of London for his patronage, and to the chairman for his services that day. Many and interesting as the meetings had been this year, he thought it might be said, the best was kept till now.

The *Rev. G. Clayton*, declared his conviction that spirits caused the increased profanation of the Sabbath, and the progress of infidelity. The apostles of infidelity never exhibited so fluently, nor the disciples assembled with so much zest, as after large potations of these evil stimulants; indeed he believed the spirit of infidelity was in many instances the spirit of gin. And if ever revolutionary hands should rise to overturn the altar and the throne, gin would be the great engine to prepare them for their work of confusion, mischief and murder.

The Chairman, in closing the meeting, observed that it was in contemplation to withdraw spirits from the army ration.

Among those who added their names to the list of members, were the Bishop of Chester, the Bishop of Soder and Man, and Lord Calthorpe.

A HEATHEN FAIR.

Mr. Penn , of Calcutta, in a visit which he made to Dinapore last autumn for his health, gives in a letter the following account of a Fair, or extensive sale of goods, &c. at Hadgipore, near Patna, a few miles from Dinapore. Mr. Lesile, the Missionary, was with him.

We reached this place about ten days ago, after a journey of six days from Monghyr, and on the Lord's-day we met the pious soldiers of the station. It was truly delightful and refreshing to meet so many decided and warm hearted Christians, who seem to say, we are determined to know nothing else save Jesus Christ, and him crucified. It is a Goshen in the land of Egypt; while they have light in their dwellings, gross darkness covereth the surrounding neighbourhood. Leslie's principal object in visiting Dinapore was to be present at the great fair. I can truly say that I never beheld such an imposing and affecting spectacle before, for multitudes, noise, confusion, and superstition. It is like the rendezvous of India; the natives calculate that five lacks (500,000) of people assembled. The vast number of tents in the fields, and under the trees, look like an extensive city, besides stalls extending all around the scene, giving the whole a busy and confused appearance. The river side also is lined with boats of all sizes and descriptions. Rajahs, nabobs, merchants, the common people, and English gentleman are all to be found here. The people have various objects in view, but the prevailing object is doubtless to bathe at the change of the moon. Here are to found *devotees* of the various sects in India, and many, from their frightful and indecent appearance, resemble incarnations of the lowest regions; they are a furious and infatuated people, who cut themselves with instruments, and in various ways torture themseves, to excite the compassion of the people. The multitude, however, give not because they pity their mountebank priests, but because it is their custom, which is the main spring to every religious act of a Hindoo. The more rational part of the assembly are, perhaps, the wealthy and the merchants; the one come for pleasure, and the other for profit. It is altogether a riotous and iniquitous assembly. It is the sanctity and holiness which the people here attach to these things, that renders, it distressing to the mind. It is moreover discouraging to see the civil and military gentlemen take the same opportunity and the same place to have their balls, theatres, and races. Some of the natives imagine that what the gentlemen attend to is a parcel of *their* religion. "It is Sahib's custom." It is in the midst of this crowd that Leslie, Piebah, and the native Christians, for the last five days, have proclaimed the Gospel of peace to thousands, and distributed the word of God and tracts. The name of Christ is generally known, and also the outlines of Christianity: viz., All are sinners—it is the duty of all to repent and forsake sin—Christ is the Son of God—he died for sinners, rose from the dead, &c.—Whosoever believeth on Him shall be saved, and he that believeth not shall be damned.

Leslie has had audience with several native Princes, Rajahs, and Nabobs, who treat him with all respect, and receive books. Some of them are very inquisitive, and scruple not to express doubts regarding thier own system. A breach has already been made in the enemy's camp, which is daily increasing, and who shall close it!

A superb colossal bronze statue has lately been erected in Warsaw, to the memory of Copernicus, the discoverer of the Copernican system of the universe.

DR. D. J. AYRES,

HAVING united with **DR. J. TODD** *late of Fayette County* in the practice of

MEDICINE, &C.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found at the place formerly occupied by the late Dr. E. M'DOWELL, immediately opposite the Market House.

Danville, August 31st, 1831. 9-tf

TEMPERANCE TAVERN,

HARRODSBURGH, KY.

THOMAS Q. ROBERTS, Superintends a House of entertainment, in Harrodsburgh, at the sign of the American Eagle. He takes this method of informing his friends, and the friends of Temperance in general, that he conducts his establishment on the principle of total abstinence from the use of Ardent Spirits, and shall be grateful for a share of their patronage. His house is commodious, and every attention shall be given for the accommodation of his guests. August, 1831.

FOR 1831.

NEW SPRING AND SUMMER

GOODS.

J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN;* all of which will be sold at a small advance for *cash.* Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week,* New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831. 40-tf.

FOR SALE.

I WISH to sell the lot of Land wheron I now reside, containing about eighty acres, on the main Lexington and Nashville road, 2¼ miles North of Perryville, Mercer County, Ky. well situated and prepared for a public house. A never failing spring very convenient to the house, &c. &c.

ALSO, A large and commodious brick house and lot in the town of Perryville adapted for the same purpose. Terms will be made to suit the purchaser; any person wishing to purchase such property would do well to come and see. G. H. BRISCOE.

Mercer Co. June 22, 1831. 51-3m.

TRANSYLVANIA UNIVERSITY.

MEDICAL DEPARTMENT.

THE Lectures in this Institution will commence, as usual, on the first Monday of November, and continue until the first Saturday in March.—The courses and terms are as follows, viz.

Anatomy—$15 } By Benj. W. Dudley, M. D. who
Surgery.—$15. } lectures nine times a week.

Institutes of Medicine & Clinical Practice—$15. By Charles Caldwell, M. D.—daily.

Theory and Practice of Medicine—$15. By John Esten Cooke, M. D.—daily.

Obstetrics and the Diseases of Women and Children—$15. By Wm. H. Richardson, M. D.—daily.

Materia Medica & Medical Botany—$15. By Charles W. Short, M. D.—daily.

Chemistry & Pharmacy—$15. By Lunsford P. Yandell, M. D. and H. Hulbert Eaton, A. M.—daily.

Large accessions are making to the Library and Chemical Apparatus, which will be in readiness by the commencement of the session.

By order of the Faculty.
C. W. SHORT, M. D. *Dean.*
Lexington, Ky. August 1, 1831. 5-3m.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

NEW GOODS;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale.*

Lexington, Ky. May 11, 1830. 45-tf.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4 1831. 40-tf.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-tf

CLELAND'S HYMNS,

3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington, Ky.

Price—62 1-2 cts. single—$5 per dozen.

JOB PRINTING

EXECUTED AT THIS OFFICE